

Eckhart Tolle Audiobook Secret Of Self realization 2015 1

[Speaker 1] (0:08 - 12:57)

Welcome, we are settling into this moment, leaving behind the nervous energy of the city, which is very easy to absorb and carry around with you and then you become part of it. It may not be quite as nervous as New York or Hong Kong, but it's nervous enough. The location, it's beautiful, the room, the space.

The most important thing about any room is not what you see, but what you don't see, it's the space. That applies to yourself also. But the location, I didn't choose it, it just happened.

It's important, significant. Right in the middle of the old structures of our society, there's Whitehall, Westminster Abbey, Parliament. And they don't realize that in the midst of this, right here, a new consciousness arises out of the old.

And that's the larger context of our gathering this afternoon, the arising of a new human consciousness. Now, you don't need to believe that for this to work for you. You might say, I don't believe it's arising.

Nevermind, you are here, that's all that matters. Now, it seems that we are going to spend this afternoon together. And when I say that, that's already not totally true.

It's true in a conventional sense, in relative terms. Yes, of course, we are spending the afternoon together. In absolute terms, there is no afternoon, except in your mind as a thought form.

Afternoon is ultimately no more than a thought form in your mind. You're projecting forward, and you call it the afternoon. So in absolute terms, we are not spending the afternoon together.

We are only together here at this moment. Because when it's three o'clock, it'll be this moment. When it's four o'clock, it'll be this moment.

When it's five o'clock, it'll be this moment. The one thing almost everybody ignores. And so we are becoming acquainted here with a level of consciousness that we could call timeless, where the usual structures of the human mind are not operating anymore.

That you don't need to understand these words. Don't try to figure out what they mean. Just let them sink in.

Something from within responds. You already know all this. You are being reminded.

If you are new to this, I'd like to just point out, this is not a lecture. As you can see, the speaker has not prepared anything. No clipboard or lecture notes or program.

And it's not a workshop either. So if you expect a lecture or workshop, you would be disappointed. It's called an intensive.

Humans like to attach names to things, so we had to find a name. It's called an intensive. Now, you might ask, what could there possibly intensive about a man sitting on a chair and people listening?

What's intensive about that? Perhaps you can understand intensive if we were doing a workout for three hours, physically, energetically. That's an intensive, and then you feel you have achieved something.

You can understand it on that level. Not that there's anything wrong with workouts. They can take you into presence too.

Or if we were doing emotional work here, everybody going through weeping and screaming and having one catharsis after another, that could be called an intensive too, but it's unlikely to happen here either. It could, if it happens to one or two people, that's fine. And not that there's anything wrong with emotional work.

It has its place, and that also can take you into the state of consciousness, of presence, if you go into the emotion and through it. But that's not what we're doing here either. And then an intensive could be mental work.

We could be doing Sudoku all afternoon long, becoming more and more complex. Let's work that out. Or highly complex philosophical problems about the nature of the universe.

Let's try to understand all the nature of the human being, the complex makeup of a human being. That would all be, on the mental level, could be very intensive. Not that there's anything wrong with the mental level.

That also could take you, because eventually you get so exhausted that the mind stops. So if it's not physical, it's not emotional, it's not mental, although these three levels could occasionally arise in you. Of course, the mind will do say whatever it says while you sit here.

The body may go through this or that, and the emotions may arise and subside. That's fine. But that is not why this is an intensive.

It's not an intensive on that level. The intensity is the consciousness that arises. And the language, we don't even have a word for it in our language, this fine energy that arises here as we sit here together, which sometimes we call presence, which we could call stillness, which we could call pure awareness.

That is why you're here, for this to arise in you. So it is for you to tune into that energy

field that arises here. It requires a certain alertness.

And you may find that occasionally your mind stops thinking. That's where we want to get to. And yet, you don't fall asleep.

Well, some of you may fall asleep. But that is not the worst defense mechanism against the new consciousness, because even if you fall asleep, a little bit will seep in, and maybe next year, suddenly it's there. There are other ways in which the habitual mind patterns in you try to come up and interfere with this moment.

I'm pointing out a few, just so that you recognize them when they arise. Especially helpful, perhaps, for people who haven't been to any of these talks, intensives. Boredom.

Boredom. Now, what is boredom? Boredom is the stream of thinking is not receiving enough stimulus.

So it gets restless, looking for something to absorb, and not finding it. That's the frustration. And that's boredom.

Now, you may notice in yourself, or the person sitting next to you, but most importantly, in yourself, you start losing the alertness, and perhaps the mind takes you away completely from here and now, and you start thinking about your problems. Tonight's dinner, where you have to go, what you did, what you're going to do. You may find a restlessness coming in.

You may find your legs start twitching or moving. You're not here anymore. This is a normal human condition.

If a dog did it, we would take him to the vet. But for humans, it's normal. And if that happens, observe it in yourself, and then say, oh, there's my leg twitching, shaking.

And you can then feel the energy that's behind that. Another defense mechanism could be anger in certain people in whom anger is more or less habitual.

[Speaker 5] (12:59 - 13:03)

And so the mind says, come on, get on with it. What are you talking about?

[Speaker 1] (13:16 - 2:04:53)

So whatever arises, as we sit here, if you can acknowledge that that's what's arising, then it doesn't have you in its power. Whatever thoughts come up, emotions come up, physical energy moving through, if you just be there as the space for whatever arises, it doesn't control you anymore. So you don't push it away.

You say, this is what is. And so gradually, we disidentify from the movement of thought

that most people are totally overpowered by. We disidentify also from the emotions that go with these thoughts.

Disidentify, there's no repression. It's just know it's there, that is. If you can sit here and actually enjoy being here and listening, that enjoyment comes from the deep place within you.

That means you are connected beyond the person to that deeper dimension of consciousness. That's all that's needed. If you're not connected, it's hard to sit here the whole afternoon.

If you're only here as a head, a thinking mind, it would become very frustrating. So for those of you who have come, who are still just the thinking mind and wondering what this is all about, I'd like to now to take us into, take us to the doorway of the new state of consciousness. That's why we are here.

The doorway is always on top of the head. On top of it, it says present moment, all there is. This is the key to what we sometimes call self-realization is to be present with what is now so that you are not alienated from the present moment.

You're not a stranger to the present moment. Now, a very simple, many of you know this, a very simple way of anchoring yourself in the present moment is body, inner body, not the outer body. What is the inner body?

The sense of aliveness as you sit here and to take some attention into that right now. And I will continue to remind you throughout to use that as an anchor for presence. For those of you who cannot yet feel the inner body, a very simple way of finding out what it means to indwell, so to speak, the body is to hold up your right or left hand, close your eyes and ask yourself, how can I know if my right hand is still there or not without moving my hand, without touching anything?

How can I know it? Now, not from memory, not saying, of course I know because I just saw it, that's why I know it's there. No, not like that.

To know it's there energetically, then you can feel the energy in the right hand or the left hand. And in the same way, you can feel the energy in the rest of your body. And that is inhabiting your body.

That is not yet the ultimate, but it is the doorway. The doorway into presence, the doorway into being, the doorway into a sense of self that is infinitely deeper than who you thought you were, an eye of infinite depths, and it's only the doorway feeling the inner body into it. So you have the, when you use the word eye, which to most people is the most important word in their vocabulary, because they use it all the time, I decided, I don't know, or me, or mine, or I.

Usually that refers to a sense of self that is made up of thought, a mind-made sense of self. It's your story, it's your problems, it's all the things that make up your life. It is the content of your mind.

So when people say I, what they're referring to is the content of their mind, the predominant patterns, thought patterns that continuously revolve in your mind. And so you identify with those thought patterns and they give you your sense of self. And those thought patterns create emotions.

Emotions are the energy of the body responding to the activity of the mind. So the two together then form the so-called I, and that is your person, your personal me. And that is what absorbs most people's attention most of the time.

I have to look after me, I have to worry about me. And if they worry about other people, it's because these other people are important to me. So you could worry about your children, or your parents, or this or that, but they're important to me.

So it's all to do with me. And the me is problematic. There's no me that is not problematic, very problematic.

And you can never get away from the problems that this I encounters, and not only encounters, but generates. The mind-made me generates problems. It generates drama and conflict.

It needs that to feel. It doesn't know that it needs to generate it. It says these things just happen.

Wherever you go, people are in conflict. Go to families. If you find a family that's not in conflict, either they are all enlightened, or they are no longer fully alive.

So if you come home, drink your beer, switch on the TV, watch for four hours, go to bed, then get up in the morning, go to work, no conflict anymore, but you're not alive anymore. And then go to, at work. It's surprising that they get anything done at all, because they're all fighting.

And then come larger collectives, countries, political parties, governments, go to parliament. And that's relatively benign, those things, conflict in parliament, but then there's a larger conflict of countries, warfare, and so on. The false sense of self, disconnected from the deeper level of your being, generates suffering, suffering, unconscious suffering.

I'm not the first person to say that. The Buddha said it 2,600 years ago, the self is suffering. It generates suffering.

To live like that, disconnected from the depths of your being, generates suffering. Now

this we need to see clearly, because we need to recognize dysfunction, suffering, madness, whatever you call it, we need to recognize it for what it is. Now, very unconscious people, who are totally identified with their mind, to them, everything seems to happen.

Other people do it to me. They don't realize that they generate suffering for themselves, make themselves suffer, and for others. So if you look at your life on that level, every life is very problematic.

And now, so we are not here to solve the problems of the surface self. On that level alone, they cannot be solved, unless you go deeper. I don't remember who said it, it was Jung or Einstein or somebody like that, said the problems of mankind cannot be solved from the same level of consciousness that created those problems.

Now, when I say there is the possibility of waking up out of that unconscious pattern, and that waking up is not some new thing that you add to your mind. We are not here because I'm trying to convince you that you are more than the person, the personal self, because then I would be creating a new religion that would say, we believe in the transcendent self. Another thought form.

And of course, to identify with mental concepts is everybody's religion. Even if they say they have no religion, they do. It's their opinions and viewpoints and mental concepts that they cling to.

If you challenge them, they will quickly go, no, not that. So we are not creating some new belief. We investigate, but not analytically, experientially, a deeper level within yourself.

And we call, this can be called self-realization. And that is not that we find a new self that is bigger than the little self, not quite, because when we say that we find a new self that's bigger than the little me, we've created some new structure. That's why the Buddha, very wisely, used the word emptiness, but that's misleading, unfortunately, too.

But it doesn't force it. One good thing about it, it doesn't give you anything to believe in. Very clever.

It's the most uninspiring term any spiritual teacher has ever used. What are you trying to achieve? Emptiness.

What is your ultimate reality? Emptiness. Oh.

Oh. But this may also be why Buddhism remained a relatively sane religion compared to others, because you cannot very well say that my emptiness is better than yours. But what does that word actually refer to?

It refers to your essential being as formless, not form. The little me is form. The body has a physical form for a little while.

It gradually withers like a fruit. Fruit does it within a week, 10 days. You leave an apple for 10 days.

Or if you put a camera on it and speed up the film, it would be quite amazing. You see how the form is short-lived and you see the apple goes with us and it's. And the same thing happens to the human body, of course.

And for people who have been identified, who derived their sense of self partly from the physical form, that is suffering. One of the forms in which suffering arises. And then there is the psychological form that we've been talking about, the me, with its problems and its stories and its past and its projected future, which it hopes will complete my experience of myself.

The future will complete the me, is the unconscious belief. That's why everybody is much more interested in the future than the present moment, because they are looking for themselves in the next moment. If you're rushing to get somewhere or to get something done, you believe that that moment that you want to get to is more important than this moment.

And that moment will, when you get there, somehow it will free you for a deeper sense of aliveness. That's why you're trying to get there. Why else would you try to get to the future?

And does the future ever do that? No, it can't. Why not?

Because it's only a thought form. It never has no existence except in your head as a thought. Is that true?

It cannot not be true because otherwise, somebody would have experienced the future. Sometimes some great explorer, the first man to ever experience the future, which everybody wants to get to, but you can't. Because a future is only a thought form.

It's fine for practical purposes, moving about bodies from here to there, catching a train, meeting a person, nothing wrong with that. Beyond that, it's a dreadful, dreadful limitation to be trapped in that thought form and be dominated by that thought form and expecting some kind of release or fulfillment or some kind of addition, thinking when I get there, I will have added enough to myself and I can finally be complete. Whatever and what people want to add to their deficient sense of self, because every sense of self is deficient.

And condemned to remain deficient. I don't want to destroy anybody's illusion prematurely. The deficient sense of self remains deficient.

What people are trying to add to their deficient sense of self so that they can feel fully dwelling in the aliveness of being, being fully yourself, that's what people want, being fully yourself. They may express it in different ways, how they want to achieve that. On a very rudimentary level, perhaps you want to rob a bank or make enough money so that you can buy the things that will complete you.

And then other things, relationships, when I get this or that possession, this or that achievement, recognition from other people when I get that, or some sense of creating something that makes a difference in the world. Of course, that's a wonderful thing, but as long as you need it to fulfill yourself, it's much less likely to happen. And then comes the spiritual people.

They want to add some spiritual attainment and then complete themselves through that. Oh, I forgot to mention the intellectual people or so-called, they're reaching for some kind of knowledge. When I've absorbed enough knowledge, then I'll be full and complete.

Now, knowledge, of course, grows every day because they cut things into smaller and smaller slithers. And so you can't possibly absorb, if you're writing a PhD, you realize how small the area of your expertise has become. You're no longer writing about the plant.

You're writing about the leaf of the plant or a section of the leaf of the plant. You're not writing about the animal. You're writing about, as a friend of mine did a PhD on the inner ear.

He didn't write a PhD on the field mouse, but the inner ear of the field mouse. It took three years. And now he's the expert, but now there are other people who are even dividing that into smaller slithers, a section of the inner ear of the field mouse.

So, and this is when increased knowledge is getting us. It has its place for practical purposes, but as human beings, it's not really getting us anywhere. Otherwise, the enlightening transformations would come from the universities, but there's a whole arising, a whole new consciousness totally divorced from the universities.

They don't teach any of the things that really matter for transformation. Maybe they did once. I don't want to discourage anybody, young person from going to university, but just realize the relativity of it.

That's not the answer. And when you become a professor, you will be just as unhappy as you are now, if you're unhappy now. So the adding to, including this event, if you move within the old structures of your mind, you are hoping that this event will add something to who you are, which you can then take home.

If I were distributing a handout, everybody gets a folder of 15, 20 pages of things that we have gone through this afternoon, it would be very satisfying because it would symbolize

what something you've added to it. Oh, yes, I am more now than I was before. Now, it's so frustrating to sit here if you are totally identified with their mind, because when you leave here now, you're not going to be more, hopefully less, because it's only by realizing the relativity of relative insignificance of the person that you begin to go beyond and say, okay, first we need to look at that.

Yes, it's very narrow to be trapped in that person. That's a strange word. It comes from Latin and it means mask.

But now if you look, so why did the Latin, the Romans call the person, and per is means through, and the S-O-N is related to the English word sound, because the actors in the theater would wear masks and the sound would come when they speak, would come through the mask. That's why a person is called a person. That's where the sound comes through, per-son.

Now, every person is claustrophobic. It's a claustrophobic sense of self. Even those you think, oh, they have everything.

They've got a private plane. They can go anywhere they like. They have a villa here and a country house there and this there, and so their life seems limitless.

And you say, oh, this person's life must be, has no limits. This is what I want, and this is what the papers write about. They say these people are the ones that are to be imitated, or maybe when you're lucky, you will get there too.

And if you meet them, you realize that they are unhappy and fearful, just like everybody else. Their advantage, however, the advantage that they have over ordinary people is that they have nothing else to look forward to. I have met people and they have realized that's not it.

They've realized the whole absurdity of fame, the emptiness of fame and ultimately wealth. And then suddenly they were ready to go deeper. And those that have achieved everything and are not ready to go deeper become more and more unhappy.

They take drugs, the alcohol, and so on. So how do we leave? I'm not saying that you need to eliminate the person, but find that which is deeper than how do we do that?

First of all, we realize the fallacy of believing that you can complete yourself through future. So you're not going to find yourself there because it doesn't exist, future. So all you end up with then is, oh, something that everybody always overlooks.

Which is now. Now, when I say now, for many people, it's an abstract concept. It's now, okay.

Okay, you've said it now. Now I want to know the next thing. Now, the now is not an

abstract concept.

The now needs to become a felt reality for you. What we call the now. Let's look at this now and see if we can get deeper into it.

Now, this room, sense perceptions, visual sense perceptions, auditory sense perceptions, feeling, sensing sense perceptions. So you're here, you see, yes, that's now, okay. You're breathing, that's now, okay.

There's the body, you can feel the contact body with the chair, okay, that's now. These are all still in the perceptual realm, now. Then you go a little bit deeper into the body.

And you feel, yes, it's alive. Because you can feel a certain, if only a little bit, a certain sense of aliveness in the body now. So you can be aware of what you see, yes.

What you hear, yes. Outer body, inner aliveness, okay. Now, if your attention moves into those things, already you may realize you're not thinking that much anymore.

Because we are taking attention away from thinking and putting attention into sense perceptions now. But some thoughts may still occasionally come up, even as we do this practice, if we want to call it that. And you remain visual, auditory.

Sensing the body, feeling the outer body, the inner body. Thoughts, okay, little thought comes here or there. Maybe there's still some emotion, maybe not.

If there's an emotion, then you perceive that, the inner realm, that's there. Maybe there's a little pain. Maybe somebody here has a toothache, or the little toe hurts, or some larger discomfort.

That's also what is now, that is now. So the now, at first instance, consists of a number of things which you can be aware of simultaneously. Although when I talk about it, I talk about it, of course, this whole language works in succession.

But you can be aware simultaneously of the room, the sounds, the inner feeling, whatever is within. You're aware of all that now. So is that the now?

No, not yet. You're not there yet. Why not?

This is where confusion arises. People confuse the now with the content of the now. Now, of course, the content of the now changes continuously.

This room is full of people now. In a few hours, it'll be empty, and so on. Or you can feel a pain here or there now, and in an hour, there won't be a pain.

Or you feel an emotion, and then it won't be there. Or thoughts, that's the most changeable thing of all. One thing after another arising.

It is all now, but it's not the now. It's what happens within the now. Okay, okay.

Now, don't try to understand that through thinking. This is not the way. You can't.

We are approaching the now, getting close, because when you get into sense perception and inner perception, you are getting closer. There's the content of now. And how does all this arise?

Where does all that arise? The content, the thoughts, the emotions, the sense perceptions, all the things that happen, experiences, events, good, bad, come and go, irritating things, frustrating things. Oh, by the way, there are no irritating things.

There are only things, and you bring the irritation to them, but that's a different matter. If you call something irritating, you're confusing the inner and outer. Everything is neutral.

The irritation is the suffering that you bring to the event, and it's the resistance, and it's habitual, and it's not personal. It's a human condition, but we are going beyond that. Now, things fill the now, we could say.

But there is only, there's always only now, which means there must be something unchangeable about all that. There's something that is not subject to this continuous flux, the impermanence, the fleetingness of this world. There's something that's not part of this coming and going.

Now, the moment I give it a name, I have already falsified it, that even if I say something, I have already falsified it. It's so fine. The moment you give it some form, that's not it.

However, I'll continue to speak and give it form continuously reminding you, that's not it. So the words are only pointers to a reality within yourself, and it is vital that you find that, because if you don't find it in this lifetime, you're like a seed that has fallen from a tree and never sprouts. Now, that doesn't matter to the tree, and the universe is infinitely abundant, it's fine, because consciousness is evolving anyway, but from a limited viewpoint, it's a pity.

From the limited viewpoint of the person, it's a pity if you go through life and never find that which is not subject to decay, to impermanence, what the Buddhists sometimes call the unborn, the uncreated, the unmanifested. All negative terms, very wise, because the moment you give it a positive term, you've made it into content, something, and that's not it. It is the space for all content.

Okay, it is essentially you, this moment, visual, auditory, perceptions, thoughts, emotions. What else is there that is continuously overlooked? The space of this moment.

Without that, nothing would be here. And what is that space? Now, when you ask that question, the mind wants, again, to give it a form.

The Lao Tse, who wrote this profound book, Tao Te Ching, line one is, the Tao that can be spoken of is not the true Tao. Tao meaning the ultimate reality, whatever you want. But that which you speak of, this is the warning at the beginning of the book.

Nothing that I say about it is true in absolute terms because language is form. But as long as you know that, that's fine, because then you can use language as a little arrow pointing no more. It's not an explanation.

It's not it. When I now say, the now is essentially who you are at the deepest level. That doesn't make sense to the analytical mind.

But if you let that statement sink in and feel that you are the now in which all things happen, then it arises, the human drama, and subsides. Now, for a moment, there is, you can feel this, the moment the sound of the police car subsided, there was a moment when you could feel a spaciousness that before was filled by the sound. So something disappears, and for a moment, you can feel the stillness, the spaciousness more strongly.

That is the blessing of death, because when something dies, which means the form dissolves, could be just a sound. There's a sound, it comes, and then it dies. There's always an opening into the formless, into the space, into the stillness, whatever you want to call it.

At the moment of dissolving, something dissolves. There's the, that is the pure, true now. And that is, I'm now using a word, so don't confuse the word with it, consciousness, pure consciousness.

Okay, now forget the word, because the word, if it's not used only as a temporary pointer, becomes a wall. It separates you from the reality. So always remembering, words are only pointers.

That's not it. So don't say, now I know what the now is. It's consciousness, and I know what I am.

I am the now, yes. But on what level do you know it? Knowing it means living it now, being the now, now, not just in the head.

Now, a very practical way of knowing that you are the unchanging space in which the world comes and goes, the things of the world come and go, an easy way, the most direct, the most practical way to know that reality in yourself, and this is the primordial spiritual practice, is, and it's so simple, not to oppose internally the content of now, not having an inner opposition, fighting, resisting, condemning, running away from what

arises in the space of now.

Then you come to a new way of living, which is the content of now you become friendly with as your spiritual practice, and that's a very rare thing for most people because their habitual state is they are unfriendly with the present moment, sometimes to a small degree, sometimes to an enormous degree, they are unfriendly with the present moment, they are not in alignment with whatever fills the now at this moment, so to be aware of yourself as space, the deeper space, which is stillness, a deep sense of aliveness, stillness, something that you, when you have that, feel, sense that yourself as space, the world can't shake you anymore, it becomes only of relative significance, and conditions that arise are no longer able to determine your inner state, you are no longer at the mercy of external conditions, things that happen, situations, where you are, who you are with, what this person is doing or saying to you, and you are no longer at the mercy of inner conditions, which also change continuously your thought processes, most people are victims of their mind, conditioned by their past, by their culture, by their society, and all the stuff, all the unconsciousness and the madness of our society has gone in here and has conditioned the way in which your mind works, it's a dreadful fate, conditioned to be mad, now, because everybody else is mad, of course, you don't know it, and then you look to the mad world to give you some sense of recognition, I want to be somebody in this mad world, succeed, so true success is knowing yourself as, not as something, that's a temporary form, it's fine, but as space for something, I am not what happens, I am the space in which it happens, I am not my thoughts, I am the space in which the thoughts happen, so the quickest way to that realization is to come to an inner alignment with what happens inside or outside, not to deny it, run away from it, resist it, that's the primordial spiritual practice, and that's the only way in which you differ from the great spiritual master, there is no master as an identity, nobody can say, I have now achieved, I am now the master, the spiritual master, it's another delusion, because you have another form identity, master means the density of the form, or the form loses its density, then the unconditioned space, the formless life, the formless one life, the pure consciousness, whatever little pointer works best for you, that's why I give you several, the formless one life, the consciousness comes through the form, and how does the density of the person, the mind made, the mental and also emotional density, how does that become transparent to the, it becomes transparent through living in a state of, I reluctantly use that word, surrender, surrender, surrender to what is. At this moment, only this, only this moment, and let's say your outer circumstances are not the best at this moment, you've just been thrown out of your home, you lost your job, you have nothing in your, no money in your pocket, and there you are, what do you do now, how can you not dislike this moment, easy, you're breathing, and you look around, sky, bird, people, cars, feel the inner body, and you become, you say yes to this moment, not to a story that your mind is inventing about this moment, people confuse that here, when I say yes to what is, people think, okay, then I have to say, okay, I have to accept that I'm a homeless person now, that I have no prospects, that I've thrown away all that I had, or

people have taken it away from me, blah, blah, blah, stories, no, that's just a story, I'm ruined, I'm ruined, I've no nothing, no, you're not ruined, you have 150 pence in your pocket, that's the reality, I'm ruined is the mental addition to the reality, which is a story, so what is your mental addition to the reality of now, and you'd be amazed what people add to the simplicity of now, the baggage they put onto the simplicity of now with their stories, which sometimes they've carried over from 10 years, 20 years, 30 years of stories, inflicted on the now, or whoever you're meeting in the now, or what is happening in the now, and people carry that baggage, and life gets heavier and heavier, no, what do you need a story for? Come to the simplicity of this moment, just this, and then it's fine, so we are stepping out of story by accepting the simplicity of this moment, and that means you become aligned with the power of life itself, which is not stupid, which is because it's intelligence itself, it's out of it, the entire universe comes out of it, and you're aligned with that, and then suddenly, even the external life flows with much greater ease, but that's not why you're doing it, it's not a means to an end, it's an end in itself, surrender to the present moment as it is. If it's unpleasant, you don't need stories, but there is such a thing as unpleasantness because you could be cold and hungry, I experienced a short time of not having a home and sitting around on park benches, fortunately, I was already comfortable with the present moment, so it was extremely enjoyable, something that other people might have said, it's a dreadful experience, so you have always the two levels in you, the level of the person who goes about its business, but it's very easy to get trapped in that dimension only, so you're going to an important meeting, let's say, okay, you've graduated from being homeless, now you've got a good job, you're going to an important meeting, traveling and talking to the lawyers about the contracts and this and that, there's a big project happening, it's all so important and you get so absorbed in it, everything becomes absolutely important, what is relative only becomes absolute, you get lost in the world, and very soon you're in a state of resistance because you need to get there, the contract hasn't been done yet and there's a time limit, don't you know you should get yourself together? These days, everything is deadline, there's never anything that people ask me to do that doesn't have a deadline, but it has to be done by Monday, tomorrow, next week, but it has to be ready by we have deadlines, most deadlines I don't meet, so people don't even expect deadlines to be met anymore, when they tell me we have a deadline, they already know, and I suspect now they give me false deadlines, if they need it in four months time, they say I need it in two weeks, so the world which is the human mind and the things of the world can absorb you totally, so is it possible for you to always come back into the other dimension and that is a beautiful practice, so you're sitting in the office, this person is talking, that person is talking, or you're driving somewhere, the important meeting, and there's a moment when you feel your inner body, there's a moment when you look up at his tree, there's a moment when you breathe, take one conscious breath, there's a moment when you step out of that stream of the world into now, and that becomes so enjoyable that more and more often, that dimension is there in your life, stepping out of the story, and there you are in the lawyer's office discussing divorce proceedings with

your husband or wife, and you're looking out of the window, and see there's a beautiful tree, but you don't even call it a beautiful tree, you just see, and there's not only a tree, you can feel the very presence in which the tree arises, and the lawyer is talking about this or that, and you look, and then you look back to the lawyer and say, okay, do what you have to do, and then you look back at, take a conscious breath, you're continuously stepping out of the stream that wants to absorb your attention completely into the space of now, so you're bringing space into your life, you're bringing space into your life also by accepting, this is surrender, accepting what is brings space, because by saying yes to what arises in the present moment, you become the space for it, which you already are, but didn't know, couldn't feel it, couldn't know that you are the space for the world, by saying yes to the things that arise now, you become powerful, but not in the sense of ego power, not powerful over somebody or something else, but in the sense that the power of life itself is now able to fully flow through you, the power of consciousness itself, because we have two movements in this world, in a human being, one is the outgoing movement into form, that has its place in everybody, that's the outgoing movement that wants to strengthen and preserve the form of me, and there's nothing wrong with that, if you know also the other dimension, which goes the opposite way, it's the need to be connected to the formless vastness of being, that is also in you, that is essentially who you are, so there is this, every human life needs to be a balance between form and the depths of formlessness, otherwise the whole world is lost in form, so the dimension which is the sacred dimension, which is the spiritual dimension, whatever you want to call it, to a large extent in the world, modern culture is completely lacking, it's dreadfully unbalanced, dreadfully unhappy, dreadfully insane, and if humans do not encounter this within themselves now, then simply these forms will no longer be useful in the universe, or the human race would, as if it had never happened, and then the wind blows over the planet, and the animals are suddenly very happy, and all the plants give a sigh of relief, oh wow, what was that? Could happen, doesn't have to happen, but it could happen, at the moment the humans are so heavy and unenlightened, it's a dreadful burden on the planet, it's a dreadful, no, the planet is only just, the planet, of course, is an organism, but also is an expression of the one consciousness, it has its own consciousness, which is an expression of the one consciousness, so it's only beginning to realize now what the humans are doing, because the planet is a little bit slower, and on the planetary scale, the humans have only been here for a few minutes, so the planet is only just going, what is going on here?

Oh, what can I do to get rid of these? Maybe I'll raise the temperature, have a little fever, that's how the human body gets rid of bacteria, fever, that might work, or should I make them infertile? That would be the easiest.

Now, it's a new, when you become free of the illusion that the conditions of the world, whatever happens to you, that they are here to satisfy you, that things should always go the way you want them to go, the conditions are here to bring me fulfillment, that's a big

delusion. Conditions are here to challenge you, to frustrate you, and to wake you up. So instead of seeking better and better conditions, you accept the condition of this moment, and paradoxically, that's when very quickly, even the outer conditions that are not all that important, improve, because power of life moves through you fully now.

So that's a practice, the practice of surrender, in which you become very effective, you don't become ineffective through surrender, which is a misconception. Surrender says, right, this is what is, and I might as well say yes to it. I'm verbalizing it, but true surrender, there's no words, it's just, you look at the what is, you perceive, you look, you become the presence, there's a consciousness, you're aware of yourself as consciousness, that's the little secret of self-realization, space, stillness, consciousness.

And you can feel, feel is not the right word, there is no right word, in the background of all that happens, you can feel yourself as the presence in which it happens. We could call that there is a stillness in the background. It's not the stillness of being dead, it's a vitally alive stillness.

Here things happen, and there's the, you're no longer reactive, responsive, if something needs to be done, yes, but not reactive. So the question is, can you, at this moment, be aware, not only of all the things that are taking place right here, externally and internally, but can you also be aware of yourself as the awareness? In which these things happen, which is not a thought, nothing to do with thinking.

It's a sensing of an aliveness in the background of things happening in the foreground. And when I say things happening, that includes thoughts, thinking. Thinking happens in the foreground.

But when you are aware of the background as your very own presence, I say your own because it is essentially who you are, it is being. It is the I am, which is timeless. The timeless sense of being in the background.

I am, being, I am and being are the same word. To be, I am. First person singular of the verb to be, I am.

It is being. Can you sense the very being that you are, and on that level, you are one with all beings. This is a level of non-differentiation.

And it is that level from where true love comes, true compassion comes, only when you can feel yourself as the underlying I am presence. Now, you can only do it now, because it is now. It is the now in essence.

So that's where freedom lies. Freedom from conditions. Conditions will carry on, coming and going, some good, some bad.

And that's also where creativity comes in, because through that, the very intelligence

that is the I am may manifest through you. That's secondary, secondary thing. What it manifests, I don't know.

It varies from person to person. What does not vary from person to person is that which underlies the person. That is where the oneness is of all beings.

And from there, when you sense that, you can look at a forest and sense, if you go to an ancient forest and sense the sacredness of the forest in yourself, the very presence that you are, you feel is the very same beingness that is the life in the trees. You feel the life, the one life, because you are the one life. And in whatever manifestation you see the one life, it manifests in billions of forms.

In whatever manifestation you see the one life, you recognize it as yourself. And only then can you sense the essence of the forest or the essence of an animal or the essence of another human being. And only then is there true connection and more than connection, a realization of oneness.

And it's only then that humans are no longer compelled to fight each other continuously. That's the madness. If you are cut off from that, everything is alien to you.

Everything is other because you only have the form. So there can be no love, there can be no empathy, there's no compassion, no softness. And when you look at a forest, you say, how much does it cost?

If we cut all the trees, what will we get? You can't see anything else. Forgive them for they know not what they do.

They don't know who they are. That's why they don't know what they do. So that is the fundamental dysfunction in humans.

And it's fine. But that too is part of the evolution of human consciousness. The shift in consciousness that is happening is a movement from predominantly thinking human beings to predominantly aware human beings.

For several thousand years, humans have been completely identified with the movement of think, of thought. That's how the ego came into being. Alienation, separation, all illusions come into being.

Since it happened, it was a necessary stage in the evolution and we are coming to the end of that stage. Because thinking keeps you trapped in form because every thought is a thought form. And most human beings are compulsive thinkers because their sense of identity is derived from the movement of thought.

They cannot let go of thinking because to them it would be equivalent to dying. Who am I if I do not keep reminding myself of myself and my story? And my life, my life, it's my

life.

That's a big, it's a huge illusion, just those two words. How can you, I have, do I have life? Then there's life and there's me.

If I have life, there's life and me and I could lose it and then all that's left is me. No, that can't be right. I have life, that's what people think, they have a life because it's an illusion created by thought.

They're separating themselves from life and saying this is life and that's me. I am life. There's no life apart from I.

So since I am life, how can I lose life? I am a temporary expression in this form, fleeting, of the one formless life. So thinking is compulsive for most humans and it is an addiction.

The great addiction, much greater than drugs, is the addiction to thinking. Most of which is not only unnecessary but represents an enormous burden and heaviness in your life. So all of you who are still here are ready to make that shift, which for most people is gradual, for very few it's sudden, the shift from continuously having to think to experiencing gaps in the stream of thinking.

And I'm not talking necessarily about when you're meditating. Meditation is wonderful for those who feel drawn to meditation. Not everybody may feel drawn to meditation.

Main spiritual practice is daily life, even for meditators. No matter how good you are at meditation, three hours a day, four hours a day, don't need to move. Even the Buddhist monks are impressed when you can sit for two hours as some Westerners have enormous willpower.

Of course, that's not true meditation, but true meditation is, of course, wonderful. But the main spiritual practice is daily life as you go about your daily life. And it is there where you experiment with meeting situations rather than through thinking, through awareness, which means there are periods in your life when you're doing things without the movement of thought that accompanies either commenting on what you're doing or experiencing or some completely different matter.

While you're doing this, you're thinking about that. There are moments when you can move across the room, go to the bathroom, open the door, go to the washbasin, wash your hands, dry your hands, and not a single thought has crossed your mind. But you were not lost.

You were present with every movement, but it happened in a field of stillness. And if that's too long, then less. Putting some honey in the tea, no thought.

And the spoon goes back in the saucer. Or you stir, and while you stir your tea, there's a

clear space of awareness. Why do you have to fill that with some kind of thinking?

It's not profitable. It doesn't help you in any way. If there is something that you need to apply thought to, then you apply thought.

But there's a vast amount of things that actually you can tackle and be with much greater intelligence if you do not apply thought, but you apply awareness. Awareness means you look at a situation. There's a misconception about what intelligence is because we equate intelligence with the movement of thought and the ability to, through thought, dissect situations, analyze, label it, remember the labels, see how labels are related to other labels, and so on.

There is a deeper intelligence out of which all creativity comes, which is non-conceptual. And that, in our educational system, is completely unrecognized. There are many children at school who operate, who would operate wonderfully on the non-conceptual level, and they are called slow or even stupid because they do not have a highly developed conceptual intelligence.

They have a deeper intelligence. That is where creativity comes from. Albert Einstein, after graduating, was the only person in his class who couldn't get a job.

He was a bit slow. Of course, to be deep, you have to be slow. But in our civilization, everything is fine.

What's the answer to this? What's that? Quick, give me an answer.

So you remain on the surface. You dance around on the surface of life. You never go any...

To go deeper, you have to come still for a moment, and there's an awareness, and you look at a situation. And then, if something needs to be said or done, the words come, but they come from a deeper level. Every therapist who is effective, or anybody who works with people, you can only be effective if you come from awareness.

If you bring awareness, it is not through thought. It's miraculous, even the most conceptual schools of therapy, let's say you're a psychoanalyst. You learn a lot of stuff about the human mind, and you apply it.

And often, those psychoanalysts will become effective after 10 or 15 or 20 years. They suddenly get tired of applying their... Continuously applying what they have learned, and they're simply with the patient in a space of awareness.

So we, it is our practice, as much as possible, think when you have to think, and see if you can be free of thinking as much as possible in your daily life, which is in many, many situations. And of course, one thing that helps enormously in being free of thinking is to

say yes to the present moment, because a lot of the compulsion to think arises out of the denial of what is. And so through thought, you want to destroy or run away from, you judge the present moment, you run to get away from it, you create fantasy world so that you get away from this, and so on.

So that's already a great help, as you, that primordial practice that I described, becoming one with what is, so that you are the space, and the space is thoughtless, the space is awareness. This is the rising level of consciousness in you. So you have, on the surface, the mind created me.

And then you have something coming up from underneath, pushing, which is awareness, the new consciousness wants to come through. Sometimes it comes through the gaps in the thinking stream. Ah, and suddenly you feel more alive.

There's a peace, but an alive peace, alert, unburdened by the little me and its problems. Don't carry that around anymore. So your practice, when you're on the bus, in the tube, walking from here to there, doing this or that, just aware, but not thinking.

And it doesn't matter how long, the length doesn't matter, the frequency is more important. How often you allow a gap in the stream of thinking, and the gap doesn't need to be long, just shh. And so you become, it's like the density of mind lessens, because gaps are appearing in the mind.

And so you become actually more intelligent. We can call it, it's a title by a book by Krishnamurti, the awakening of intelligence. And really that's what it is.

True intelligence comes in, which is not the ability to solve IQ tests. That is a small aspect of intelligence, but not intelligence itself. Now, there may be some of you who are very good at IQ tests and to feel offended right now.

And that's fine, because perhaps some of your identity was built on the fact that you have a very high IQ. If that's the case, and you feel some inner, ah, that can't be right, then you observe that. I don't have that problem, because I have never undergone an IQ test, but I am absolutely sure the result would not be very good.

My mind just doesn't work that way. Yesterday I picked up, where I'm staying, my friend's house, there's a book on Sudoku. I picked it up, I looked at the simplest one at the very beginning for five minutes, completely meaningless, can't do it.

And the most beautiful thing is if you can meet other human beings, whether it's a brief encounter or a longer encounter, or especially in your relationship, predominantly through being aware, rather than think, relate through awareness rather than thinking. What does that look like in practice? Somebody comes to you and says something.

While you listen, there is this space. You're listening, you're bringing space to it. You're

not preparing what you're going to say or commenting on what the other person is saying, or thinking about something totally different, or trying to get out what you want to get out and say, but simply be there as awareness, a space of awareness.

And there's a clarity. And this is where a human relationship deepens. There's no depth in relationship that are completely mind dominated.

They're all thinking. And then it's so easy to get drawn into that, especially when more than two humans come together, the mind energy starts working and you get drawn. It's like a stream that carries you along.

And then he said to them, oh, I can't believe, you know what he did then? Can't get out of it anymore. It's for you to represent, be there, and bring a different dimension to human interaction.

And that dimension is not some new thought. Of course, it's better to have a good thought than a bad thought, but go deeper and have no thought. And so awareness replaces thinking.

And where you still need to think, actually your thinking will be much more focused and powerful because you're not wasting the mental abilities in useless thinking. Now can become focused. So that is the practice of being free of mental noise.

Be there, and when you're aware, you are not a person anymore. You're only a person when you're dominated by thought because the person consists of thought. When you're aware, you're there as not a person, but a deeper presence.

And this is what the world needs. It doesn't need more clever persons. It doesn't need for you to become more knowledgeable or even better as persons.

Many persons have very good intentions. They say, I want to become a better person. Of course, that's better than wanting to become a worse person, but it doesn't quite work.

Many people who are trying to be good people often do bad things and say, how could I have done that? I wanted to be a good person. And I shouted at him again.

So it's not improving the person that you are, but going beyond the person. That's where the goodness, true goodness comes through you. And then you become compassionate towards yourself also and towards the limitations of your little person.

It's never going, as a person, you're not going to be perfect. There will be shortcomings, this or that. That's fine.

This, it's form. You have your, but the non-personal dimension is coming in more and more into your life. Some people who practice certain arts or crafts can be in the space of awareness in the moment of creativity.

Sportsmen sometimes who are very good, they're not thinking while they're engaged in hitting this ball or that ball, whatever it is. There's absolute presence. The moment thought comes in, it's lost.

I remember hearing an interview with the actor who fell from his horse and broke his leg. He broke his back and he died two or three years ago. He played Superman and he fell from his horse.

And he was saying, I lost the present moment for a moment. Some thought came in and the horse reacted to the thought and it threw him. He had to, he was in complete oneness with the horse until a thought interfered and that created the accident.

So when you bring awareness to a situation, you and the situation become one. There is a, and it's almost as if the solution, if there is a problem that you encounter, which is not a problem, I would say, but a challenge. Problem is mind-made and needs time.

Challenge is something that's happening now and you need to do something. That's true. If there is a challenge, you look at the situation.

Now, the look means more than look visually. It means awareness is brought to it. And there's the total space of that situation where the solution emerges out of the totality of the situation.

And sometimes when you bring awareness to the situation, the solution may not even come through you because you have brought the awareness, suddenly the situation solves itself or it becomes solved by some external agency. Very often this happens. So problems become perpetuated if you meet them through mind and react through mind.

So the practice then is to be with situations people, and initially with very simple things so that you can practice, smell a flower and don't say, oh, that smells good. Say nothing, think nothing, just be with the perception, be the perceiving consciousness. Whenever you, if you use public transport, wonderful opportunity instead of putting something on your ears that feed the mind with boom, boom, boom, boom or even reading, why not practice being there as the conscious presence, look at people.

I love looking at people and seeing the many human forms, the multiplicity of the human form. I love sitting in public places or being on a bus or tube and watch the multiplicity of the human form without any thought, you don't need to think, just watch. And you actually become a blessing in that particular place, wherever you happen to be because something emanates from you that is of a very different frequency than what the mind generates.

And that emanates, it cannot not affect others even if you have no actual contact through words with others it affects the space that you are in. And that's also where true healing lies. You can, you heal the space that is around you but not by thinking I am

healing you, it happens by itself.

So you become a benign presence in this world rather than a heavy person with big, heavy... Now, the compulsive mind has been dominating humans for thousands of years. It's not going to go away voluntarily.

It's not going to say, okay, I won't bother you anymore. It is an energy movement that wants to carry on because it has a certain momentum and it's the momentum of millennia of thousands of years at least six or 7,000 years that people differ in how they see it. Let's say it's been going for 6,000 or more years, that's long enough.

And so it has a momentum and it will overpower you that momentum and it's not a, that's fine, it's the human mind. You will lose yourself in it again and again and then you wake up out of it again and again and back you are lost in this stream of thinking. If nothing else this afternoon, for many of you, perhaps even without knowing it, as you sit here, you experience moments of no thought.

Just, oh. And so you can, you take that into your daily life. If it is arising in you, otherwise it would make no sense.

If you were totally identified with mind, you would get very angry saying that you don't have to think all the time. How dare, what a liberation! Something happened to me many years ago and that's unusual in the sense that it happened very suddenly, whereas for most people it is a gradual process of becoming free when the mind kind of subsided.

It created so much suffering and something happened, something snapped and then the mind just went, the compulsive mind. And I woke up the next morning and everything was alive and peaceful and beautiful, even the traffic. And I didn't know why.

How can everything be so peaceful when I've spent the last few years in agony and anxiety and depression and suddenly it's peaceful? What happened? I didn't know what happened.

All I knew was suddenly everything is very alive and peaceful and beautiful. I was on top of a bus traveling along Oxford Street, which I was living in London at the time, and all the thousands of people, shoppers, everything was peaceful. They always moved about in a field of peace.

Beautiful. The underground, beautiful. Northern line, which they used to call, they used to call the misery line.

I don't know if it still is. It was beautiful, peaceful, wonderful. Just enjoyed sitting in the tube.

Then a year later, I looked at some books and visited some teachers and say, what is it

all about? And one monk said to me, a Buddhist monk, well, what it all comes down to is really not thinking, that's Zen. And suddenly I realized, that's what happened, I'm not thinking anymore.

The mind had stopped, I didn't even know that the mind had stopped. All I experienced was peace because it comes from the being that's underneath the mind. And so I suddenly understood, oh, it's the cessation of compulsive thinking.

Of course, I was still doing some thinking, but my thinking had become reduced by about 85%. So that enormous burden of mental noise had dropped away. And so I understood now what the nature of this transformation is, whereas at first I just underwent the transformation without understanding it.

And now, many humans are ready now for this shift. Otherwise there would be no point in sitting here. You would have to go to a monastery for 10, 20, 30 years.

And even then, there's no guarantee that you would get it. That was the traditional way. Humanity as a whole, the readiness wasn't such that so many humans could be open to this.

Without undergoing through arduous, no, sorry. If you've been engaged in arduous spiritual practice for the past 20 years, don't feel offended. I do not want to invalidate your spiritual practice.

It all served a purpose because you're here now. But there are many who have not gone through arduous spiritual practices and are ready for it. Oh, well, that's a pity.

Man says, why? All this work for nothing. Maybe that's what Jesus meant as a parable about the laborers and some laborers work all day.

And then some come in the last hour and they work just for one hour and they get the same wage. So many humans are now ready for this shift because humanity needs to go through this shift if it's not going to self-annihilate. Well, self-annihilation is fine on a psychological level because that's what we are doing.

The person begins to dissolve, but not on a physical level. Freedom from, freedom, liberation is a term that is traditionally used in many traditions. Freedom, liberation, freedom from what?

It's freedom from compulsive thinking, which implies freedom from time because it's only time as we experience it is generated by compulsive thinking. It's a mind-made thing. And freedom from the false sense of self is also implied in that because the false sense of me is mind-generated.

So it's freedom from mind, is freedom from time, is freedom from self. And self, the false

self, is a dreadful, curse and burden on humanity to carry that weight around with you. Will it, so for a time now you are a transitional being, most of you, some of you have already gone, you're virtually there, with perhaps occasional incursions of the old consciousness.

But for many, you are a transitional being, which is a very strange thing to be between two levels of consciousness. This is the shift. One day you're in the old, the next day you're in the new, and you shift even on one day, even in one hour.

You're present with everything and suddenly something comes in, pulls you back into stream of thinking. Particularly challenges difficult humans coming into your life. And of course, let's face it, most humans are difficult in the unenlightened state.

They're very problematic. And sooner or later, when two humans come together, some conflict arises, which can only ultimately be resolved by the arising of awareness. Otherwise this conflict will grow and proliferate.

As you know, it was Ram Dass who said, if you think you're so enlightened, spend a week with your parents. But that of course is a big test for many people. But spend a week with anybody is a big enough test.

Spend three days with anybody. Somebody said to me the other day that they experienced the first three days when people come together on holiday or visiting others, the first three days are okay. But then after on the fourth day, something happens and the conflict arises.

And that conflict would proliferate unless awareness dissolves it again, it will proliferate. And many friendships have ended when people went together on holiday. And if any of you have lived in communes, communal living, then you know how difficult, how challenging that is.

It's a wonderful challenge if it's used rightly, but then you see how hard it is to live with humans in a space together. I lived in a community once or twice and it was already easy because I had already embraced surrender. But otherwise, if I hadn't, it would have been dreadful.

Some humans are very unpredictable. There's the mood swings that come through whether what kind of mind stream they happen to be occupied by, enormous. There were some people in the community, often I was sitting at breakfast and I could hear somebody coming down the stairs and you never knew who would be coming.

I knew who that person was, but what mood was in it could be an angelic mood or monstrous mood. You never knew who was going to come down the stairs on that particular day. And all that had to be received in the space of aware presence in which many dysfunctions actually dissolved, even in others.

So you dissolve conflict. You dissolve dissonance simply by, not by doing anything, never by feeling I am dissolving it, simply by being the presence, by being there as presence. When you watch the news, it's easy to be reactive.

Of course, when you see certain politicians on the screen, it's easy to go, oh, he is such an idiot, shocker, maybe so unconscious. But even there, you can just be there and see it and be there as, and perhaps this would even affect the world situation although you're only watching it on the screen. You cannot not affect others.

Your state of consciousness affects others. Whoever has even the slightest arising awareness will be helped by the awareness that arises through you. I don't call it your awareness.

It's, it is only, there's only one awareness. It arises through you. No thought.

So now this is not to be confused with falling below thought, which is one way of escaping the dilemma of the human mind. Drugs will do that for you. Some drugs, alcohol will do that for you.

Some entertainment will do it for you. Or if you're getting very tired, you fall below thought and you feel a bit better because you're not tortured by the mind. Oh, that feels good.

Oh, I feel a bit more alive now. And the next step is then unconsciousness. This is not the way we are going when I say go beyond thinking.

You can fall below thinking or you can rise above thinking. We are rising above thinking. And when you rise above thinking, there's an alertness and a presence compared to which thinking is a dream-like state.

Compulsive thinking is like a dream. This is why traditionally, many spiritual traditions use the term awakening. You awaken out of incessant compulsive thinking and a me created by thinking.

So we rise above thinking. It is sometimes the case that when you rise above thinking, you're there for a while. And suddenly there's a pull and you go straight through the level of thinking where the humans into below thinking.

Meditators know this. They're meditating. Perhaps they're free of thinking.

And before they know it, they've fallen asleep. So you were above thinking and very quickly you go. And I've seen Buddhist monks, especially in the early morning meditation at 4.30, going like daily life is our practice. And it is possible that some questions may have arisen in some of you concerning the transformation. Now you're welcome to ask. There are microphones, but before you do, first of all, the essence does not lie in any

answer to any question.

The essence is already here. So whether your question gets answered or not is secondary. There are different types of questions.

Some questions are helpful. They are alive. Other questions are simply produced by the human mind.

And if possible, ask questions that are alive rather than questions like, how does your teaching relate to the doctrine of this or that in the Buddhist school of this and that? Or what did you have for breakfast this morning? If it's a vital question, it's helpful to everybody.

That's always the case.

[Speaker 3] (2:04:54 - 2:05:16)

I'm interested in with children, when would you start talking about the power of now and how would you do that, especially if you feel that the child is very conceptual and perhaps not a future Einstein as you mentioned before?

[Speaker 1] (2:05:17 - 2:13:43)

Okay, thank you. Nowadays, many children, because of all the entertainment, the media, the video games, and so on, their mind gets stimulated into conceptual thinking at a very early age. And they lose touch with the depths of their being.

They're completely in the mind. And then they lose themselves in the screen. They play this game.

All the energy flows out, completely cut off from the rest of their body, cut off from nature, a dreadful thing for children not to be in contact with nature. If they have a dog, at least that's something. But to be totally devoid of contact with nature and live in an artificial man-made environment is dreadful for their development.

So the question is important. First of all, it's the essence in bringing children to this consciousness and they have it innately. It's still there in the child.

Even in a modern child, it's perhaps less covered up than in an adult. However, the main way to teach a child is the way in which you lead your life. It's how you bring awareness into situations when you talk to the child.

How do you listen to your child? First question. When the child speaks to you, are you there as a thinking entity, reactive thinking, or are you there as an aware presence that is simply complete?

Aware presence is open and you take in the words of the child. There comes the first teaching. You're not saying anything, but you're teaching by being present.

You teach by being aware. So how you act in the world at home, how you interact with your partner and with the child or the other children, that is an essential part of the teaching already before we even come to the point of what you can do actively to show your child. First, it's so when children, sometimes you'll hear little children cursing already.

Where do they learn this? At home. Or they get into temper tantrums.

Well, probably the parents do, and so they learn it. So the way you are at home is the main teaching that will already transmit itself. Then in addition to that, it's essential to bring the child to nature.

A very young child will be very inquisitive because the mind needs to absorb labels and concepts. That's a necessary stage. So there's a stage where the child asks, what's this?

What's that? What's that? That's a critical stage.

Yes, the child needs the label. That's such and such a bird, that's a tree, that's that, that's that. But the moment the child is given a label, the label has also become a barrier.

It's not when the child hears the name of the bird, somebody said it, I don't know, it might have been Krishnamurti. When you give the name of the bird to the child, the child will never see that bird again. That's putting it strongly in strong terms because it will now relate mainly to the bird through the label of whatever the bird is called or whatever it is.

So you have to be careful when you transmit language to the child, that the child does not become imprisoned in concepts and language. So one way of avoiding is, for example, it's a simple way of saying, I just, what's this? You say, you don't say, this is a bird.

You say, we call it bird. We call it an oak tree. And then instead of leaving it at that, you take the child attention directly to the thing and say, look at it, touch, look, see that?

And bring in spaces where the child is just looking and interacting without the concepts so that the child's mind does not become dominated by concepts. Keep the reality. Look, listen, there.

You bring, you point the child's attention away from the conceptual world so that the child stays in touch with the tangible, can still perceive directly instead of through concepts. So don't get trapped in concepts. Again, in some alternative schools, they are

reluctant to teach a child to read and write too soon.

And I think they're very wise. Let the child experience first the world before you bring in all that. So that's one way of teaching the child.

And then come other ways of teaching. Bring the child's attention to breathing, bring in little gaps in the child's, simply by pointing out attention, be it, can you listen? Listen to the silence, listen to this pain body.

Most children also have pain bodies. And I recommend in a new hours, I talk about how to bring a child's attention to the child's emotional field so that the child isn't, so that an awareness grows of the emotional fluctuations in the child. So in case of the child's pain body, I recommend that you, after a pain body attack, you say to the child, yesterday when you had the temper tantrum, how did you feel then?

What was that? When it come, what does it feel like when it comes up? Does it have a color?

What would it look like? You find your own words. The essence, what I'm saying is, bring the child's awareness to it so that the child, there's a beginning awareness rather than an identification with it.

But always, whatever you do, your main teaching is yourself, not what you say or do to the child. If you embody awareness at home, the child will absorb that. Of course, you will have to counteract the enormous influence of the culture, a mad culture to a large extent, the school and so on and so on.

Also not realize the child has, don't react to whatever, whether the child is doing well at school or not is secondary. So you, some teachers are bringing it in. That's a good, but they are up against the educational establishment.

But some are bringing it in without making it an official part of the curriculum. They just bring in presence and they teach the children presence, to be present with their mind and so on. So don't let the children get lost in a world of concepts.

But first, of course, you will have to step out of the world of concepts yourself. The religion, everybody's religion. Thank you.

[Speaker 2] (2:13:46 - 2:14:03)

One, two, can you hear me? Yeah, I just wanted to ask, how do you deal with grief? I'm just going through, I lost my mother, not long ago, and it's very painful.

[Speaker 1] (2:14:04 - 2:14:04)

Yes.

[Speaker 2] (2:14:05 - 2:14:17)

Just wanted to know what is your, kind of, you know, what would be the way to deal with this loss?

[Speaker 6] (2:14:18 - 2:14:20)

Thank you. Thank you.

[Speaker 1] (2:14:35 - 2:22:54)

Acceptance can be at two levels. One is the acceptance of, let's say, of death of a loved one. But that's very hard for most people, to accept death immediately as it happens.

It's very hard. So if you cannot accept that somebody has just passed away, and it is a very strange thing, somebody that has been part of your life for 40, 50, a parent. Both my parents passed away last year.

My mother in August, and my father in November. It's strange, they didn't even live together. So I also became acquainted with that.

Grief arises as a natural thing, when somebody close to you passes away, and you meet grief with acceptance, rather than thinking, I must become free of grief, experience, and accept that this is what you feel. But if possible, don't let it go into your mind so much, but put attention on what you feel. If you need to weep, you weep.

So rather than trying to get away from it, you embrace the grief, but you don't feed it. So there's a difference between allowing it and embracing it, and feeding it with your mind. So the mind may have stories about the past that you spent with that person, or how unfair it is, and how dreadful it is, or that you are now alone, or whatever the mind creates.

And that would feed the grief. But if you can take, and of course it helps if you have practiced being in the body, you can easily take your attention into an emotion. And you are with that emotion, and whether it is grief, or whether it is some other emotion like fear, which is many people are familiar with, and some people, many are familiar with fear on a daily basis, almost everybody.

Rather than thinking, how can I become free of grief? How can I become free of fear? No, this is, fear is there.

Feel it, and allow it to be there, because it is what is at this moment. Through completely allowing it as it is, another dimension arises very slowly. And that's very hard to describe what that dimension is, but the word that I use is there's space around the grief.

When you allow the grief, suddenly you notice there's grief and there's a certain

spaciousness there, which comes through saying yes to what is. And that spaciousness is the unconditioned that arises. And in that spaciousness, there is great peace also.

When my father and my mother passed away, both instances, I wept a few times briefly. Came, and of course, as you know, grief comes in waves. Sometimes you're free for a few hours and then another wave of grief comes, and then you have to allow that.

I had a few very short waves of grief and the rest was surrender. And when grief came, I surrendered to the grief. And when the very, in both cases, I saw the body left behind of my mother and later the body left behind by my father.

And again, a very deep meditation. There was grief, but there was peace around and underneath it. So it's quite possible to be in the state of grief.

And if you allow it to also feel some peace beyond it, you can be weeping and yet not be totally shaken by it and still feel some peace beyond if you completely accept the grief. And then after a while, the healing sets in and peace remains. There can be great, death is always a tremendous challenge, but it's a great opportunity, whether it's your own death or somebody else's death.

I love to contemplate death. A very enormous revelation of deep peace I felt there was a strange moment when my father's coffin was led, there were some men that had ropes around it and then they tried to lower it into the grave. And the last moment they dropped it a few inches and it suddenly made a thump.

Boom. That moment was, there was grief and peace simultaneously. It seemed to be that some seem to say that's how insignificant every life really is.

That's the, it was the last, that last noise was so, such an impact on me. It was just, that thump was embodied the whole of impermanence of everything. But it was more than an, it was, every cell of my body could feel that thump and there were tears and underneath the tears, there was deep peace.

Because when you truly accept the fleetingness of every form, because we are all here for just a little while in this form, if you truly accept the fleetingness of form, there's always deep peace behind it. It takes you into a very deep peace. I love, for example, looking at old photos or very old films.

And then I often say, look at that. For example, a scene of people, a street scene in London in 1910 or whatever. I said, look at that.

They're all dead now. Or you watch a film and they all look so alive. And you look at each one of these actors, they're all dissolved.

They're all dissolved into nothingness. And in a few years, all of us here, we could take a

photo now and in 60, 70 years, almost everybody will be gone. Well, I'll give you a bit more, 80 years.

And in many cases, probably sooner. If we took a photo and then somebody finds the photo in an antiquarian bookseller and says, oh, look at all these people. They're all dead now.

And there is when you also have to remember that soon you'll be dead too. So it's not that tragic because we're all following very soon.

[Speaker 4] (2:22:56 - 2:23:16)

You observed in nature that after a stressful event, ducks vigorously flap their wings a few times in order to raise surplus energy, thus preventing it from becoming trapped in their body and turning into negativity. How should we flap our wings? For example, after a car accident.

[Speaker 1] (2:23:16 - 2:34:30)

Okay, thank you. After a traumatic event, such as a car accident, some of the trauma may be contained in your body as a contraction. Sit down quietly and bring attention to it.

Feel the contraction, feel the contracted energy that is there in the body. And again, the key is always not wanting to get rid of it, but bring a yes to it, bring a yes to whatever it is that you're experiencing at this moment. That initiates the healing process.

So for humans who don't have wings to flap anymore, the key to dissolving stuck energy in the body, no matter what caused it, is to bring attention to it and allow it to be there. And through allowing, the space is there around it. It is the space that heals it and dissolves it.

So rather than you trying to heal it or dissolve it, bring the attitude of allowing it to that moment and allow the space to do the rest within you. So that applies also after you've had a fight, not necessarily a physical fight with your partner or conflict situation with another human being. After the event, you may still feel the energy of it inside your body.

And the key is to actually feel it. Rather, otherwise, if you don't feel it, conscious, bring conscious attention to it, the energy will use your mind. So the energy movement, which is the emotional energy of the interaction, is still present in you and it will rise into your thought processes and it will, the inner voice that is the thinker will be the voice of that emotion that's left over from the fight.

So the emotion will use your mind to keep itself going when you're not attentive. But if

you bring attention to it directly, it cannot use your mind to keep itself going. Now the ducks, of course, are very lucky because they don't have a mind that keeps the energy of the fight going.

So all you have to do is flap their wings and then they don't remember the fight. Certainly not as a self-reference, like he did something to me. I won't forget that, what he did to me.

I'm never going to trust him again or whatever it is. But these are the human stories. So for ducks, it's easy.

For humans, they need to bring awareness, bring awareness to it, which is allowing this energy to be there. Feel it, but don't, if you feel it, you don't need to think it. Think about it, feel it.

And through that, it will gradually dissolve. Whatever you bring awareness to will dissolve in the awareness. Awareness is another word for which is presence.

As you know, I've wrote about it somewhere. I said, it is like a fire that consumes everything. So you bring your suffering into the space of awareness rather than thinking I shouldn't be suffering.

That creates a lot of suffering. If you think I shouldn't be suffering. But if you accept that this is what I feel at this moment, and bring awareness to it, something happens.

Acceptance is part of awareness. You cannot bring awareness if you don't accept it. There's a book called, it may be, I don't know whether it's a book called The Road Less Traveled.

I think that's the title, The Road Less Traveled. Now that book has a first sentence that is maybe the best in any book. And if you understand that sentence, you don't need to read the rest.

The first sentence says, life is difficult. And then it explains, but if you accept the fact that life is difficult, it's no longer difficult. It's not literal, but this is basically the essence of what it says.

But if you believe life should not be difficult, there should not be any problems. I should not have to suffer. Then you suffer a lot and it gets very difficult.

But if you accept, yes, life is difficult. There is suffering that arises from time to time. This is the human condition.

You accept. The transformation comes through acceptance. I never read that book.

I read the first two lines and I said, that's it. That's it. Thank you.

A little reminder now. You're not a person, but this is not something that you should believe in. But realize for yourself that apart from being a person, there's a deeper level to who you are, and that is consciousness or awareness.

Yes. So don't return to being a little person because every person is a little person. Even the big VIPs are little persons.

Use that, play with being a person, but don't get absorbed into being a person. Realize in your daily life that the essence of who you are is not in form, not the body that dissolves quickly, not the psychological form of me, not where you come from, your past history, or where you're hoping to go as a little me, which is only the grave, ultimately. Although the little me tries to know.

Mm-hmm. More and more, be open to the arising awareness so that the person loses its density. And if you are still sitting here, obviously it's already happening in you, whether the mind says otherwise, it doesn't matter, because the mind cannot recognize transformation.

The mind might say, nothing is happening to me, and yet it is happening. The mind cannot recognize presence. The mind, how can the mind recognize, and it's not, presence is not memorable because presence is presence.

So you can't say, I was present once. Presence, you can't remember presence as such because it's not content, it's space. So it's not memorable.

The mind relies on memory. It can remember something bad that happens much more easily. And it loves doing that because it builds its identity around it to a great part.

So it is already arising, and in humanity as a whole, and those humans who are not open to it, who do not have the transparency, unfortunately, will encounter more intense suffering. That's just how it is. Because, simply because the evolutionary movement is blocked in them.

So you can help them, not by saying, I can help you, but by being aware. The more aware you are, the more it will, whoever has the slightest opening will be affected by it, and not including people you don't even meet. And other times you will meet people, and if there's a slight opening, something will be mentioned, maybe just a word, and then you will say something, and they will say, what do you mean by that?

And you will see suddenly their eyes open, and they want to, what do you mean by that? And you say a few more words, and suddenly say, wow, yes. Whatever you might be saying.

Being in the body, being present, being aware, there's only this moment, oh, if they're right. So you become, whether you want to or not, a teacher, but that doesn't become

your identity anymore, just as I don't have an identity as a spiritual teacher, because whenever you have a, we rely on a form identity, sooner or later you suffer. So spiritual teacher, yes, teaching will come through you, through energy and through words, it's inevitable.

But that doesn't mean that you now have a new identity, and you see yourself as a teacher, just as I'm not, the moment I walk away from here, this is a teaching situation, but the moment I walk away from here, there's no longer, there is no teacher. There's no longer, there is no teacher.